

# The secōd

booke of the Garden  
of wytedomē, wherin are  
conteyned wytty, plea-  
saunt, and nette say-  
enges of renow-  
med persona-  
ges collec-  
ted by  
Rycharde Tauerner

Anno. M. D. XXXIX.

Cum privilegio ad impri-  
mendum solum.

XIXXXI

三

# Rycharde Tauerner to the gentle readers.

**R**confesse my selfe a debtor  
unto you, gentle readers,  
wher I promysed in my for-  
mer boke to adde the secōd  
Assuredly, although I haue marked  
that thys argument of wrytyngē is  
not ingate vnto you, as well for the  
varietie of the matter, as for the shar-  
penes of the sentencies (for whiche  
consideration they were called of the  
Grekes Apophthegmata, that is to  
saye, shorte and quycke speakeynges)  
yet for my sondry occupations wher  
wyth I am dyuerly interrupted, I  
shall not be able to make my promyse  
good, namely, in such sorte as I may  
satissye, eyther youre expectation, or  
myne owne. Wherfore I muste des-  
syre you, not only to pardon myn in-  
condite and grosse phrasē, on whiche

A.M. ye

## A C H I L L E S.

ye shal happen to stombly, but also to  
wynke at the cōfuse order herin. For  
ordre in thys boke, I protest, I kepe  
none, but accordynge to the prouerbe  
that fyrt commeth to the hande that  
I write. And thus fare you well, and  
le ye fauour myne honest endeouours.

Here foloweth the seconde  
boke of the gardē of wysdom  
conteyning wyttē and plea-  
saunt saienges of renoumed per-  
sons, selecte by Richard  
Tauerner.

### C Of Achilles.

  
Chilles was asked of  
Aiar which were þgri-  
atest & hardest labours  
þ euer he toke vpō him.  
He aunswered, those þ  
he susteyned for hys frendes. Againe  
Aiar

Niar asked him, whych wer the most  
pleasaunt labours, þeuer he suffered,  
He answered euен those same. Mea-  
nyng hereby, that a noble and worthy  
personage adourned in dede with he-  
roical vertues, brenneth both a cer-  
taine wonderfull desyre and luste, to  
further þ comon weale, with whiche  
desyre beyng pricked and inwardly,  
tickled he valiauntly ventureth vpon  
most hyghe and ieoperdous maters,  
no ught regarding his owne priuate  
weale, but his countreys utiltie and  
benefite. Whē with this noble corage  
wyth this ardēt zeale and stomake he  
is thus capte, doubtles no thyngē iss  
sweater, then vpon thynges most  
diffycile and weyghtye to enter pryse  
and to go throughe in, euен as unto  
a musicien nothyng can be more plea-  
saunte, then the moste connyngē exer-  
cises of his arte

A C C E :

ALFONSVS.  
Alfonsus kynge of  
Aragon.

**A**Certaine knyght had ryot-  
tously & prodigally wasted al  
his patrimony & lades which  
were very greate, and moreouer had  
indebted hym selfe excedyngly moche.  
His frendes in the courte were suters  
to þ kynge for hym, þ at least hys bo-  
dye myght not be imprisoned for hys  
debtes. Alfonsus maketh them thys  
aunsweare. Yf he had bestowed this so  
great ryches eyther in þ seruice of me  
hys prynce or vpon the comune weale  
of hys countrey, or in releuynge of hys  
kynssfolkes, I coulde heare your sute.  
Now syth he hath spent so great sub-  
staunce vpon hys body, it is mete, that  
hys body suffre for it. Let thys be a  
lesson to all prodigalities chyldren to  
plucke backe theyr fete betymes ere  
all be wasted , leaste yf they do not,  
they

they happe to be serued as this wyfe  
gentylman was.

When he herd say, that a certayne  
kyng in Spayne shulde saye, that  
learnynge was not comly for prynces  
and noble men , he made an exclama-  
tion and sayde , thys was never no  
mans voyce but an oxes. Assuredlye  
althoughe perchaunce all kynde of  
letters be not mete for prynces : yet  
the studye of Gods lawes, the politi-  
call sciences , morall letters , and the  
readynge of Cronicles be so necessa-  
rye vnto them, that wythout these, it  
shalbe very hard for them, to furnysh  
and dyscharge the offyces whervnto  
they be appoynted.

He was accustomed to saye , that  
wedded persons may thusspasse ouer  
theyr lyues quietly and without com-  
playnynges , yf the husbaide be-  
come deafe , and the wyfe blynde .

Signifying

Signifyenge, that womankynde is  
much subiecte to the sycknes of gelou-  
sie, wherof vndoubtedly springeth  
greate bariaunce & playntes. Al gayne,  
that the husbande is very sore noyed  
and greuen wyth the iangelyng and  
vnquiet tongue of the wyfe, whiche  
greuaunce he shulde lacke, yf he were  
deafe, nether shuld she be vexed wyth  
the suspicion to be made Cokequin,  
yf she wanted her eye syghte. But to  
this comoditie may wise me & wome  
wythout detrimet & blemishe of their  
bodye verye well atteyne, yf the hus-  
bande will not heare that he heareth,  
nor the woman see that she seeth.  
This kyng Alfonse was wonderful  
courteouse and familiar with all that  
resorted to his court. Wherfore on a  
tyme certayne hys spedyall frendes  
couisaillid him to beware, least his  
vermuche familiaritie myght breaide  
hym

him cōtempte , & of cōtempte myght ensue great peryll , and consequently destrucciō to hys person . He awiswoereth . Nay , it is more to befeared , least seueritie and roughnes gette vs the entrie & grudge of our comons wherupon hangeth a greater peryll of destrucciō , than vpon gentle behauour .

When one of hys knightes was alway crauynge somwhat of hym & neuertheles forthwyth lasshed out agayn what soever he receyued at the kynges hande : Verely of the kyng , yf I wold cōtinue to gyue þ such thynges as thou askest , I shuld soner beggar my selfe than enriche the . For he that gyneth þ , doth nothyng els but poure water into a botoles tubbe .

Demaunded whom of his subiectes he had moste deare vnto hym , he answered , those that feare rather for me thā me . He meant , that those only

be

## ALFONSVS.

be the hartye frendes, whiche rather  
loue theyr prince, then feare hym.

Also when he was asked whether  
he was more bound to his bokes thā  
to hys weapōs or armes, he aunswere  
red: Out of my bokes I haue learned  
bothe armes and the lawes of armes  
knowlegynge by thys sayenge that he  
myghte impute all togyther vnto  
learnyng.

This Kyng Alfonse delited muche  
in his cognisānce, which was a Pele  
cane diggyng her brest with her byll  
and launchinge out her owne bloude  
to fede therwoyth her yonge. To thys  
picture he added thys inscriptiō Pro  
lege & pro grege, that is to say, for the  
law and for the flocke. Signifynge,  
that a prynce ought with a noble cou  
rage to venture vpō al daūgers, as wel  
for the defence of hys people as for  
auaūcement of true godlines & religiō.  
Of

A T H A N A S I V S .      Fol.8  
¶ Of Althanasius.



Thanasius was an invincible defendour of þe catholike trouth, whō because þe most pestilēt secte of the Arriēs coulde not ouercome w̄ scrip-  
tures & argumētes, they had cōspired  
to laye feloniouscrymes to his char-  
ge, & so to put hym down. Wherfore  
throughe their malicious suggestions  
they had so kyndled þe emperour Con-  
stācius agaynst this most godly bys-  
hop, þe he strayght awarded out his  
cōmission vnto suchē as they them sel-  
ues named, to sytte vpon hym. Two  
principall crymes were layde to hygē  
charge, the one was, that he had ra-  
lyshed a woman, the other, that he  
had cut of, a deade man's arme to serue  
for enchauntement. For the proufe  
of þe first, they had hired a woman, to  
gyue euidence agaynst hym þe he had  
rallyshed

## A T H A N A S I V S.

banished her. For the probation of  
the other crime, they had gotten one  
Arsenius sometime Athanasius le-  
tour, whiche for feare of the byshops  
chastyng, whom he had offended  
was fled away from hym. Thys fu-  
gitive Arsenius the Arians had hyd  
out of mens syghtes for a good space  
to the intente it myghte be the better  
beleued that he were deade. Neuer-  
theles thys Arsenius when he had  
learned throughly what they had in  
hande agaynst his olde maister, whe-  
ther he abhorred theyr detestable co-  
spiracye, or whether he was desy-  
rouse by this occasyon to come in fa-  
uour agayne wyth hys byshop, pryp-  
uily by nyght fled his way out of the  
secrete place where he was hydden,  
and arruyng at Tyre came to Atha-  
nasius, vnto whom he opened all the  
matter. Here this noble prelate as he  
was

A T H A N A S I V S. Fol.7

was passinge holy, so also beyng of a ryght sharpe wyt (for accordyng to the Lordes commaundement he had ioyned the simplicite of the doue with the prudence of the serpent ) he gaue Arsenius in commaundement to hyd hym selfe, tyll tyme he shulde be called forthe for the purpose. To be shorte, the councell is assembled, the commis-  
sionered, the woman appeareth, the biere of a deade man to the terrible syght of all that were present is brought in, a dead mans arme cut of beyng layd vpon the biere, is shewed forth. Whens myndes were stryken at the syght herof with indignation and hatred. For who wold haue thought that these thynges had bene fayned, namely of prestes? The womā whiche had her lessō redy taught her befo re, beginneth to tel, how on a time she harbourē this bishop athanasius in her

## A T H A N A S I V S.

her house, and how in þ night season  
when she suspected no thyng les then  
any such matter, she was by hym ras-  
uyshed perforce. Athanasius was  
brought forth to make aunswere to  
this accusatiō. Here Athanasius of an  
excedyng pregnaut wyt, secretly war-  
ned Timothie his preste to couterfeyt  
hym & make aunswere in his stede to  
the womā. For he perceyued ful well  
þ the womā knewe hym not so much  
as by syght. Whē she had ended her  
accusatiō, thē thus beginneth Timo-  
thie in hys maisters name Sayest  
thou, womā, I had euer carnally to  
doo with the & that also by force. Yea  
euen thou, of the woman, thou I say  
þf thou remembrest in suche a place  
at suche a tymē diddest forcybly ra-  
uyshe me. Some of them were asha-  
med seyng þ woman's blander thus  
so easely detected and auoyded. Yet  
neuer,

A T H A N A S I V S. Fol. 8

neuertheles they did not acquitte Athanasius neyther punysche þ woman for her skaunder, bycause the selfe same were hys iudges and hys accusers. They came thā to thother crime loo, say they, this mater is to playne, here ye se þ arme of Arsenius, which to what purpose it was by the, cutte of, declare thou Athanasius vnto vs. Here with lyke sharpnes of witte the prudent byshop asketh the, whether they euer wel knew Arsenius. Some of them make aunſ were they knewe hys face betye well. Athanasyus desyreteth leauie to sende for one that he shulde haue nedē of for thys mater. They graunted hym. To make short tale, Arsenius is brought forth, & his face discouered, Loo op þ bishop here is Arsenius a lyue, beholde hys right arme, beholde his left, hole a sond, nowe howe yonder arme commeth cutte

## SIGISMUND.

cutte of, declare you. Let thys exem-  
ple of thyg moste holye lyuer admo-  
nyshe vs to fense our selfes ayenst the  
woyl and crastye forez wþt colum-  
byne prudencie, for all hasardes and  
chaunces.

## Sigismund Thumperour.



He emperour Sigismund  
had in hys court manye  
yeres a seruaunte, vpon  
whō he never bestowed  
any notable benefyte for  
all the seruice he dyd him. On a tyme  
as themperour rode through a wa-  
ter, it chaunced hys horse to stale. At  
which thing his old seruaunt lawghed  
it said to hys companiōs riding with  
him before theperour, þt theperours  
horse had lyke propertie wþt hys may-  
ster. Thumperour by chaunce hearing  
thys, asked what he meant, Mary, þt the

the seruaunt. As your horse by hys  
stalynge addeth more water to the ry-  
wer where is already abundaunce of  
water, euен so doth youre Maiestye.  
For to suche as be welthy alreadye &  
flowe in ryches ye gyue more riches.  
Here thēperour perceyuyng he was  
closely touched of illiberatye, in that  
he neuer rewarded his olde seruaunt  
with any worthy benefyte, answered  
in thy s wylle. Assuredly, I neuer wa-  
ted a good wyll to further & auaunce  
my frendes and trustye seruauntes,  
but ye muste consyder that gystes of  
princes happen not alwayes to them  
that haue deserued them, but to suche  
only as the fatall prouidence of God  
appoyntheth. And this God wylling,  
shall I euidentlye declare vnto the, so  
soone as, my busynes dyspetched, I  
shall haue gotten any opportunitie  
and leyser. A whyle after, leyser to his

B.I. Desyre

## SIGISMUND.

Desyre obteyned, he comaundereth two bores of lyke fassion and proportion to be brought forthe, he fylleth thone with gold, thother with leade of lyke weyght, he byddeth his said seruaunt to chose wherether boxe he wold. The seruaunt peysyng now this, now that boxe, stryken wyth greate perplexite whyche he myght beste take, at laste chase that whyche conteyned the lead which when he opened a safo y lead, thou seest now, q Thempetour, that the fault is not in me that thou were not amonges other promoted of me, but in thy owne myscortune. Declarynge hereby very prudently, that the happy successe of thynges onely chaungeth vnto men from God aboue.

Thys Emperour beyngre muche prayse worthy for other thynges, in thys one thyng was excedynglye to be commended, that lyke as hys selfe loued

Ioued the knowledgē of tonges and  
of good letters, so he alwayes studid  
to auaunce and promote men that ex-  
celled other in learnyng. For whiche  
thyng whē he was blamed of certain  
prynces of Almayne whiche hated  
good letters, that he so exalted men  
of lowe byrth for the commendacion  
of learnyng: wherfore, q̄ he shulde I  
not loue suchē as nature wolde haue  
excell the rest of men. The Almaynes  
do accritute verye muche to nobilitie  
of bloude. But þ prudent Emperour  
obserued, that in learned personages  
was a thyng of much more worthye-  
nes & noblenes, then in stockes. They  
haue the walles of theyr houses por-  
tered with armes, with consauances,  
and wþt the ymages of theyr an-  
cestours, lerned mē haue theyr minde  
furnyshed and decked wþt good dis-  
ciplines. Wherfore, as by nature the

Bij. mynde

## SIGISMUND.

minde is more excellent, then þ body,  
so the ornametes of þ wytte be farre  
fayrer, then the badges of outward nobilitie. He that hath nothyngelis,  
then the armes and ymages of hys  
auncestours, in opinion is noble rau-  
ther then in dede. But who so is adou-  
ned & decked wþch vertue, frō bohens  
floweth also that bulgare nobilitie,  
hath the true and vnsayned nobilitie.  
The trouthe of thys mater declareth  
to al the world the moste noble kyng  
Henry the eyght, who to þ most roya-  
l nobilitie of stocke hath also ioyned  
the most true & veray nobilitie that is  
to saye renowme of leuryng, of pru-  
dence, of graue iugement mete for so  
noble & magnifycēt a prince. No olde  
god al other noble me of byrth wolde  
take exemple of hys Maiestye to pur-  
chase unto them thys renowme.

Plotinus.

Plotinus

**P**lotinus a philosopher was  
desyred by a certaine paynter  
named Amelius þ he wold  
suffre hym to porture & drawe out the  
forme & pyciture of his body. The phi-  
losopher wold in no wyse suffre hym  
sayenge: Is it not ynoch for men to  
carye aboute wyth them these yma-  
ges (pointynge to theyr bodyes) but  
they muste also leauie behynde them  
to theyr offryng and posteritie the  
ymages of theyr ymages to be loked  
and gased vpon. Thys panym philo-  
sopher iuged with Pitthagoras, that  
mans bodye is but a sheathe or case  
as it were of the mynde, whych after  
a maner it expresseth and resembleth,  
and that he seeth þ least part of man,  
whych seeth and marketh nothyng  
els but the bodye. Assuredlye though  
pyctures, as wel of the lyuyng as of  
the deade do offendynges sturre and

B. iiij. moue

## PLOTINVS.

move the dulle mynde of man , yet it  
can not be denyed , but that pycutures  
or ymages of the bodye wþþout re-  
cordes and monumētes of the mynd  
to put men in remembraunce of the  
noble vertues of suche as be represen-  
ted by þ ymages , be much more hurt  
full , then profytable . Images of sayn-  
tes be lay mēs bokes I graūt , so that  
laye men be taught and instructed ,  
what great fayth in Christe , what ex-  
emple of good kyuyng , what patience  
what bearing of Christes crosse , they  
had , that be resembled by those yma-  
ges , whyle they were conuersaunte  
here in earth .

## CYPRIUS the elder.



Cyrus kynge of Persia was  
wont to say þ no man ought  
to take vpō him to rule other  
ones

onles he were better, thē those whom  
he toke vpon hym to gouerne. Meas-  
nyng, that thys is the principall of-  
fycē and function of a prince, to forse  
for others, and to counsell for the pu-  
blyke profytes and cōmodities, but  
thys can not be done, oneles he sur-  
mount & excell the rest of men in wylle  
dome, in vigilauncie, in honestye, holy-  
nes of mynde, in godlynnes. Frow it is  
not the byrth of man that bryngeth  
thys to passe, but ryght institution,  
good letters, experiance of thynges.

When þ Persians, bycause they  
countrie was hilly and rough, couie-  
ted to chalunge it wyth a champion  
& more gentle soyle, theyr kyng wold  
not suffre them, sayeng, that even as  
graftes & sedes be, so be the maners  
of men chaunged accordaning to the na-  
ture of the countrey. Meanyng hereby  
that he wolde haue hard men, payn-

B. iiiij. full

## C Y R V S.

full and suche as shulde be gyuen to  
laboure. for a delicate and fyrtyle re-  
gion gendreth delicate and slouthfull  
persones.

Cyrus absteyned hys eyes frō be-  
holdinge of the fayre ladye Panthea.  
And when Araspus sayd vnto hym,  
that the wooman was of an excellente  
bewtye, and worthy for the eye syght  
of a prince, the kynge auiswered: Euen  
for thys selfe cause, O Araspus we  
ouight the rather to abstayne from lo-  
kynge vpon her. for yf now I obey-  
eng thy counsayle shulde resorte vnto  
her whyle I am as yet at leyser, per-  
chance she mought so persuade me y  
I shulde reparē oftē vnto her yea euē  
when I shulde haue no leyser, and so  
be fayne to sytte styll by her syde, my  
serious busynes and affayres neglec-  
ted. Featly he shyfted awaye the ar-  
gumente that seemed lasciuiously to  
entylse

entise a kyng or ruler to loue a beutyfull woman, from louyng suche. Let Chrystiane magistrates and rulers take here an holsom document and lesson of a pamym prynce, sensualitie set a part, ernestly to remembre theyz functiō and offyce wherunto they be called of god almyghty, & vnto whō for the same they shall rendre iust ac-  
comptes, be they now never so hault  
and careles.

### C Artorres.

Artorres kynge of Persia surnamed the mindful, when a certayne pore man presented hym wyth a verye greate apple, he receyued it excedynge thankfully, and sayde: Nowe in faythe this felowe semeth to me to be such a person that yf a man wolde commytte a citye to hys kepynge, he  
B.v. coulde

## ARTO XERXES.

souldē make it of a lytle a greate one.

At an other tyme a certayne other  
bylandyshe man perceyuing that di-  
uerse men brought diuerse presentes  
vnto the kyng, & hauynge none other  
thyng to present hym wþt, he toke  
out of þ next ryuet bothe his handes  
full of water & with a cherefull coun-  
tenaunce offered it vnto the Kyng.  
The kyng herwith being delyted, cos-  
maunded a potte of gold to be gyuen  
hym & rewarded hym furthermore  
with a greate summe of money. Let  
other nations woonder at this Artos-  
erxes. English men whiche haue kyng  
Henry theygt to theyr Soueraigne  
Lord chynke thys but a tryfle to his  
incomparable humanitie.

When Alides Japson had ray-  
led all at large very despitefully vpon  
the kyng wþt bnfyttyng and oppro-  
briouse wordes, þ king thus farforth  
reuenged

## ARTOXERXES. Fol. 14

renenged hym, he pronounced by the Capitayne of his garde, that it was lefull for Japson to speake vpon the kyng what he wolde, but agayne it was lefull for the kyng vpon Japson bothe to speake and to do what he wolde. Truely we are very straythy charged by gods comandement in no wise to rayle nor gest vpō our rulers forasmoch as they represent vnto vs the parson euен of god him self. Yea & he adourneth them wyth the honora ble title of hys own name callyng the Goddes.

Whereto Artoxerxes beyng on a tyne put to flyghte, & all hys prouision of vittayles taken awry, was fayne to eate drye fygges & barley breade, O Lord, & he, frō howe great pleasure haue I hytherto been kepte backe & Here þ kyng proued it true that Sokrates the wyttie philosopher was wond

## ARTOXERXES.

wont to saye. Optimum condimentum, fames , that is to saye , hungrye is the best sawoce. Assuredly nothyng better sauoureth meates & drynkes, than hungrye and thirst , besyde that it is bothe mooste holsom to the bodye and most profitable to the sowle. For surfette and dronkenes not onlye cast the bodye in to sundry maladyes and sickenesses, but also do distempere the mynd, make man no man, but worse then a brute beast, and (that is worst of all) bryng god's most terrible curse and displeasure vpon hym.

The same Artoxerxes beyng on a tyme very sore pressed wþþt thirst & in maner lost for lacke of drynke, Petibarzenes his chamberlayne setyng about for drynk and not fynding any other, brought at last frō a shepeherd a greasye botel of water not all of the clearest. Thys water when the kyng had

## ORONTES.

Fo. 15

had dronke quyte and cleane vp , be-  
yng asked whether that drynke ly-  
ked hym well, he called God to wyt-  
nesse , þ he never drancke wyne more  
pleasaunt, then was thys water, nor  
never water, were it never so pure,  
more swete then thys semed. And af-  
terwarde, the Kynge espyenge the  
sheparde in hys courte, whiche hadde  
gyuen hym this water, made hym of  
a pore sheparde a ryche gentylman.  
Suche a thyng it is to gyue a bene-  
fyce in tyme.

## Orontes.



Orontes sonne in lawe  
to kynge Artaxerres ,  
wher the kyng was gre-  
uously displeased & an-  
gry agaist him, he was  
not only bitterly rejected & thrust out  
of þ court, but also condened. Which

etce.

## ORONTES.

excedyng brykynnes dyd not a lytle  
vere hym. At laste consyderyng the  
mutabilitie and vnstablenes of mens  
thynges in the woorlde vittered these  
wordes to such as stode about hym.  
**O** frendes take hede of the brykynnes  
and slypperie chauge offortune, trust  
not the flatterye of the woorlde, name  
ly of the courte. For lyke as the fyn  
gers of auditours when they cast ac  
comptes can lay otherwhyles an in  
synite nombre, & otherwhyles agayn  
but one, eu'en so the frendes of kinges  
now can do all, and nowe nothynge.  
Here ye shall note that in old tyme  
they made theyr accomptes w<sup>t</sup> theyr  
fingers, as nowe with counters.

## Duke Mennon.



Mat tyme the balyaunt  
capitayn Mennon held  
warres agaynst þ great  
Alexander on the behalfe

of

of Darlus kynge of Persia, it chaunced that a certayne hyred soldiour in the armie of Memnon made vety moche raylynge vpon kynge Alexander. Memnon hearynge hym, layde hym on the pate with hys speare and thus rebuketh hym. I gyue the wassges, syr knaue, and meate and drynke to fyghte wyth Alexander and not to rayle vpon hym. Let Chrysten men at leste waye take example herby, to leauie theyr fowle and detestable raylynges farre unwoorthye for stiche as professe Chrysstes doctryne, that forbyddeth vs to calle oure brother but sole. Some we call Pharisées, we beknaue, we defye as naughtye papistes w other lyke opprobriouse wordes, unmete for Chrysten mens eares, but as for to fyght agaynste them, and to confounde them wyth pure doctrine and good luyng, that

## THE EGYPTIANS.

we woll not. Algayne other some, we  
beheretike, we call Lutheranes, and  
all that naught is, but to shew them  
charitably wher they erre, & rightly  
to instrucute them, we woll not.

## C The Egyptians.



He Kynge of Egypce,  
according to the custome  
of theyr countreye were  
wont to take an othe of  
suche as were made iud-  
ges, that althoughe the kynge hym  
self wold comande the to iudge any  
thyng that shulde be agaynst right &  
equytie, they shulde not iudge it. So  
greatly they thought it expedient for  
the common wealth, that the people  
shulde haue iuste iudges. But howe  
can that people haue iuste and incor-  
rupte iuges, where (as is reported) þ  
prince selleth the offyce and power of  
iudging

## OF CAMBYSES.

Fol. 17.

Iugyng for a great some of money.  
In Englande thanked be God in the  
luges of the lawe there is as little cor-  
ruption as in any other regyon. And  
ysf any default in this behalfe be, it is  
soner in inferiour courtes, where the  
luges be appointed not by þ Kynges  
Maiestye, but by others, amonges  
whom if any corruption were found  
I wold wylshe, for þ terrible example  
of other they myght be serued as a  
certayn iuge of whome I shall nowe  
make relation.

## Of Cambyses.



Ambyses Kyng of  
Persia was other-  
wyse a verye wycked  
and cruell tyraunte.  
Yet there is no prynce  
of so desperat an hope  
of so naughtye a lyfe, but that at the  
lest waye otherwhyles doth some ho-

C. i. nest

## OF CAMBYSES.

nest acte. For gods propertye is, to  
garnyshe & exornace the offyce of the  
magistrat & rulers, & he causeth, that  
for the cōseruatiō of ciuil gouernance  
in the common weale, sometyme ex-  
cellente and profytable workes be of  
necessicie done of thē that beare rule.  
But to my purpose, Cambyses in  
al hystories is comended for this one  
facte, for whyche no doubtē he deser-  
ueth prayse. In the former parte of  
Assia he had a deputie named Sisam-  
nes, now he was credibly insouerted  
that thys Sisamines beyng corrupt-  
ed wyth brybes & rewardes, had fal-  
ly iudged agaynst the kynges labores  
& agaynst good ryght & cōsciēce. The  
mater beyng examined & fōude true,  
forthwyrth he comauded he shulde be  
put to death, and þ the skynne of hys  
body shuld be plucked of, & layd ouer  
the iudgement seat, where he gaue the

falsi

## OF CAMBYSES. Fol. 13.

false iudgemente, & in hys robe me he  
dyd set. Item the sayde iudges sonne  
to succeede hys father in office whiche  
was admonished by contemplacion of  
his fathers skinne, þ he shuld succeede  
hym also in lyke kynde of punyshment  
þf he folowed his fathers steppes.

Thys example teacheth them þ beare  
offyce & rule to remeber, þ god suffis-  
teth not iniustice nor iniury vntreu-  
nged. But forasmuche as I haue en-  
tred to speake of Cambyses, which o-  
therwyse as I haue sayd, I yued a ver-  
ty tytanouse & wycked lyfe: I thynke  
it here good to report certayne his no-  
toriouse crymes and his ende, to thyn-  
tent all rulers, what so euer they be,  
maye take example at hym, to feare  
God, to preserue the common weale,  
to execute iustice and iudgement, to vse  
theyr subiectes as men and not as  
beastes. This Cambyses beganne to

C.ij. raygne

## OF CAMBYSES.

caygne, after that Cyrus hys father had made his viage agaynst the Sac thiāns. And albeit at the begynnynge he subdued & conquered Egypce, yet anone he forgatte all goodnes and de gendred quyte & cleane fro the remembred & excellent vertues of hys father therfore when Pheraspes one of hys chosen counsaylours aduertysed hym very freely and sayde vnto hym, that the Persians praysed hym very much, but thys one thyng dyspleased them, that he was so subiecte to the vycie of dronkenes, anone he comauined the chyefe estates & lordes of the pyre to be called together, and asked of the, whether in any thyng he were worthy to be repreheded? They espyeng how thankful & plausible a thing flattery is, auſwered, no, but þ in vertue & promesse, he also excelleth his fa ther Cyrus, forasmuche as vnto hys emperye

## OF CAMBYSES.

Fol. 19.

empyre and dominion he had gotten  
by way of conquest the kyngdome of  
Egypt. But contrary wylle Cresus a  
worthy lord, vnto whose cure and go  
uernauice Cyrus had to mytted hys  
sonne Cambyses to be instructed and  
brought vp in honestie and vertue, by  
cause he wolde mervlye, as muche as  
myghte be borne, abate the kynges  
pryde, aunswered, & sayd, that Cam  
byses myght not be yet compared to  
hys father Cyrus, forasmuche as  
there is not yet begotten such a sonne  
of hym, as Cyrus lefte Cambyses.  
Thys thynge then, as featly spoken,  
pleased the kyng welynough. Thus  
the coulasyle beyng parted, whē none  
of the lordes had blamed any thynge  
in him, he comauded Pheraspes to be  
called afore him, & bad hym bryng vn  
to hym hys yonger son. For he wold  
declare, how wel he coulde seme sobre

C. iii. even

## OF CAMBYSES.

even when he had most of al dronken  
for he sayd he wold eue whe he were  
dronke with hys bothe shote at P̄eras-  
aspes sonne, & yf he myght wyth hys  
arbowe stryke through hys herte, thā  
it myght be iudged, that in the myndes  
of hys cuppes he wāteth not the  
practise of couſayle, & iudgement of  
reason. Yf not, þ he were worthye to  
be called a drōkard. To be short, whē  
Cambyses had throughly washed hys  
braynes wyth woyne, he shotte at the  
chylde as at an appointed marke, and  
strykynge hym through the herte, he  
comauinced it shuld be cut out, and so  
he shewed it to þ father P̄eraspes,  
sayenge, that the chyldes herte was  
well hit, wherfore he mought esteme  
full well herby, þ he was no drōkard.  
So barbarouse, so sauage, and so ty-  
rannicall maners, doeth dronkennes  
brynge vpon the myndes of men, als-  
though

## OF CAMBYSES.

Fol. 20

though they were before ryghtly i[n]stitute and broughte vp , lyke as it is no doubt, but that kynge Cambyses was at the begynnyng in his youth brought vp in moost honest maners. And albeit this drōkarde was not ignorant of the feate of shotyng , yet in the meane season he could not vse the ryght cou[s]ayles of reason, but lacked those vertues whych he wonte to allure men vnto gentle sobrietate & to the studye of honest renowme. Such manner examples must be propounded b[ea]t to yonge men, whych for þ most part be greue to the foule vice of dronkēnes for what ende folowed of these manners, a lytell herafter shalbe declared . He murdered also hys owne brother Smerdis, whō he priuely caused to be put to deth, lest he myght at any tyme be king. Furthermore he toke to wife hys owne suster germanyne , wheras

C. iiiij. nativit

## OF CAMBYSES. 10

nature abhorreth from such kynde of copulation. Nowe it befell so, that whan kynge Cambyses sat at a feast wyth hys syster the quene, for they sporte and pleasure he set a yonge lyon and a very eger dogge togither by the eares, so whē the lyon in strength and fyercenes had preuyaled, an other dogge no les fyerce, brastyng his bandes wherwyth he was boūd dyd helpe the dogge hys brother & bayn quylched the lyon. The kinge was exceedingly delyted with thys syght for the faythfulnes of þ dogges betwene themselves. But by the same facte the quene beynge moued began very largely to wepe and poure oute teares and to water her tender chekes. The kynge toke this her wepynge very helly and demaunded of her the cause of her sorowe, she aunswered in this wyle. Certes, my dere husbande and brother

## OF CAMBYSES. Fol. 21

brother, euен so great a feythalnes  
micht haue chaunced vnto vs of our  
brother as we se here betwene these  
two dogges that be of all one lytter.  
The kyng greuously taking this aun  
swere, comauded she shuld forthwith  
be taken out of hys syght and put to  
deathe. But such maners coulde not  
long haue successe. For God speaketh  
in the scripture. Bloody men and  
wylye shall not fynghe halfe theyr  
dayes vpon the erthe.

Wherfore not long after, wyth a  
greiuouse bengeaunce, God plaged  
him. For as he was commynge out of  
Egypte in to Persia, when he shulde  
mownt on horsbacke, his swerd felle  
out of the skaberd and sore wounded  
hym in siche wyse that he dyed of it.  
This exēple testifyeth, that god woll  
not longe suffre tyrantes to reygne.  
For not lōge after þ Deathe of Cyrus  
aboue

# D A R I V S.

aboue þ space of one yere lyued Cambyses, neither lefte he any heyre of his kyngdome.

## ¶ Of Darius kyng of the Persians.



After the death of Cambyses, the chief lordes assembled togither and began to consulte, whome they might beste make theyr hed & kyng. Seuen were appointed to deliberat upon thys moste weyghtye matter. Fyrst, stode vp Otanes, a cousayled, that no mo kynges shulde be chosen, but that by leage and sure cōfederacie made betwene them, all the lordes myght rule alyke, so shuld libertie be mayntayned and kept one euery syde and euery man at fredom. For before, it was wel proued by examples, that where one man is Lord of so many,

and

and so great thynges, he maye easlyly  
be to proude and hawtpe, and sone  
growe out of kynde and degendre vnto  
tyrannye, euuen as nothe of late it  
was seen of Cambyses.

After hym stode vp Megabysus,  
whiche disallowinge thys counsayle  
of Otanes, affyrmed, that suchelyst  
bettie was moche more hurtfull and  
pestiferous to the comon weale, then  
tyrannye shuld be. for noble men and  
cities yf they lacke a lord and hedde  
they can not but abuse thys libertye  
vnto priuate offection and lust. But  
to thentent no suche thyng shulde  
ensue, his counsayle and advise was,  
not to chose some one Kynge, but to  
appointe certayne noble men, wþch  
whom myghte alwayes remayne the  
tytle, prerogatyue, and ryght of the  
Imperiall power.

The sentences of these bothe, the  
thyrd

## D A R I V S.

thyrd lord named Darius disallowed  
& couisayled to chouse one kyng. for  
albeit in thys kynde of gouernauice  
lyke as in al other humane thynges,  
many and greate incomodities maye  
chaunce, yet no rule, no gouernauice  
is so stable, so sure, as is a monarchie  
that is to saye, where one ruleth in  
whose handes is put the charge of  
the hole kyngdom. Verily albeit these  
thre counsayles be all bothe honeste  
and good, yet yf they be compared to  
gyther, sure it is, that nothyng can  
be founde eyther fayrer or more pro-  
fyttable then the gouernauice of one  
person called a Monarchie, for as  
moche as it mooste resembleth the di-  
vine and heuenly kyngdome of God.  
Furthermore it can not be, that con-  
cord can longe be kepte amonges  
free prynces & cities, or there, where  
to the administration of a mooste am-  
ple

ple and myghty empyre, be a sorte of lordes chosen in lieu of one kynge, and that bycause of the diuersitie of moste graue and wyghtye affayres, which euer amonge, in so large a dominion shulde chaunce, vpon whych þ princes shulde not euer agree with-  
in them selfes. Belsydes all thys, there shulde not want also amonges these selfe princes an inordinat studie and desyre of dignitie & dominion aboue the reste, ouer whom some one wold labour to haue power as ouer hys subiectes or inferiours. And these were in effecte the causes, whiche Darius brought forthe for the proue of hys purpose, vnto whych the other fourre prynces subscribed, and so at laste it was determinyd after the olde vsage to chouse a kynge. But least any dis-  
sentio might aryse between þ seuen prin-  
ces, they thought it best, to committe  
the

## D A R I V S.

the lotte of the election vnto God. It  
was a greed bpon, that bpon a mor-  
nyngे very erly the prynces on horse-  
backe shulde mete togyther at a cer-  
taine place, & that he whose horse first  
neyghed, shuld be forthwith proclay-  
med king. The prynces retourned eue-  
ry one to hys home. Dariuſ ſhewed  
the counſayle and determination of  
the prynces vnto the ſtuard of hys  
houſe, who forthwith toke the ma-  
ter vpon hym, to brynge hys lordes  
purpoſe to good paſſe. Wherfore the  
tuenyngē before the daye appoynted,  
he bryngeth hys lordes horſe and a  
mare vnto the place appoynted, and  
there commytted the horſe and mare  
togyther, to thentent, that the nexte  
moryngē, the place knowē, the horſe  
myghte for desyre of the mare, whiche  
then shulde be absent, neyghe accor-  
dynge to hys propertie.

The

The morynge ensuyng, accorde  
dynge to thappoymet, at the houre  
prescribed, þ sayd princes do marche  
forward on horsbacke vnto the sayd  
place. They were not soner there, but  
loo forthwith Darius horse begyn-  
neth to neyghe, and that they shulde  
not doubt, but it was the diuine pro-  
uidence of God to haue Darius to  
þeyr kyng, incontinent in an open  
and clere wether without any maner  
tempest, it both lyghtened and thon-  
dered whyle the horse neyghed. By  
and by the other princes leappyng of  
from þeyr horses exhibited vnto Da-  
rius kingly honour, and saluted  
þym kyng. Thus by thys accusyon  
was Darius auaunced to the kyng-  
dome and empyre of the Persians,  
whiche he afterwarde wþt hyghe  
praye administered.

Kyng Darius was wont in prayse  
of

## D A R I V S.

of hym selfe to saye, that by warres  
& aduersities, he was made the wys-  
ser and more prudent. Certeynlye,  
though this be comonly true, for expe-  
riēce is mother of prudence, yet suchē  
prudence & wisedom cost the comon  
woeale moch. Warres for defensē of þ  
cōtry be necessary & moch to be pre-  
ferred afore cowardly peare & quiete.  
And agayne, I graunte, suchē trou-  
bles and stormes do engendre wys-  
dome and experiance of thynges. But  
doubtles, ont of the case of necessitie  
farre better it were and also moche  
more godly, to fetche wisedom out of  
wyse mens bookeſ, then to gather  
wretchede prudence wþt experimen-  
tes and suchē hasardes as putte the  
hole countrey in daunger.

The same Darius, whē he had impo-  
sed layd & a tribute vpon his subiectes,  
he sent sodeynly for hys collectours,  
and

and asked them, whether the trybute  
whiche he had assesed, seemed to gre-  
nouse and ouerchargeable to the com-  
mons. When they aunswered that it  
seemed meane and indyfferent, he com-  
maunded they shulde demaunde but  
the half of þ which was assesed. The  
prudent kyng in dede intended at the  
begynning to haue had nomore. But  
þf he shuld haue taxed the forthwyth  
at nomore, he perceyued they shulde  
not haue bene so wel wylling to haue  
payde it, as they were now, when he  
assesed them at the double and after  
released them of the one halfe.

When thys kynge had cut a very  
great pome granate, one asked hym,  
of what thyng he wolde wylle to  
haue so greate a nobre as there were  
graynes or kernels, he aunswered, of  
zopyres. Thys zopyre was the sonne  
of Megabyses, whiche was one of the

D.J. sayd:

## DARIVS.

Sayd seuen princes, a very good man,  
A ryght trusty and assured frend to  
kyng Darivs. Signifyeng by thys,  
that to a kyng nothyng ought to be  
dearer nor more preciouse, the good &  
faithful frendes. This zopire dyd cut  
of hys owne nose & eares, & so, not be  
yng aknowwen whom he was, fledde  
away, like a fugitiue person, vnto the  
Babylonias, whiche at þ time were at  
mortall warre wþ kyng Darivs, sayd  
dyng that he was most cruelly hand  
led of Darivs. The Babylonias bele  
uyng hym, & beyng persuaded by his  
colorable wordes, that hys tale was  
true, espyeng him a very wyse & har  
dye man, made him one of theyr chiefe  
captaynes. He sekynge his occasion, de  
lyuered vp þ hole cytie of Babylō vn  
to Darivs. After whiche feate, Dariv  
us was accustomed oftentimes to say  
þ he had rather haue one zopyre hole  
& soude, the to cōquere an hundred Ba

## X E R X E S.

fol. 26.

bylones Babylon at that tyme was  
a cytie moste florysyng, & flowynge  
full of all richesse, yet preferred he one  
frende, afore an hundred Babylonnes.

## ¶ Of quene Semiramis.

**S**emiramis quene of þ Cari-  
as whch is cronikled to haue  
buylded Babylon, caused to  
be wrytten vpō her tōbe this saynge:  
What kynge so euer shall haue nedē  
of money, let hym open my graue &  
take so moche, as he woll desyre. Da-  
rius after he had wonne the citie, gy-  
uyng credite to the rytle, wyth moch  
ado at last remouyng awaye þ great  
stone, wherwyth the graue was co-  
uered, money he fōude none at all, but  
on the other syde of þ stone, he founde  
thys inscripciou. Onles thou haddeſt  
bene an euell man & wyth money un-  
ſatisfyable, thou woldest never haue  
moued the graues of the deade.

D.ij. Xerxes

# XERXES.

## C Of kyngē Xerxes.



Etwene Xerxes þ sone  
of Darius and Altime-  
nes hys elder brother  
but borne afore Dari-  
us was chosen kyng,  
was greate stryfe, who  
shulde be kyng. So whē Xerxes had  
knowlege, that hys brother was com-  
myng from the countrey of the Bac-  
triāns, he sente vnto hym ryche pre-  
sentes and to them that bare them  
he gaue in comauident that they  
shuld say in hys name thus vnto hys  
brother. Wō yth these rewardest thy  
brother Xerxes at this time honoreth  
the, but yf he may be ones proclaimed  
kyng, thou shalt be wō hym þ chyfest  
of all other. Altimenes assuaged with  
thyg excedyng humanite, left hys com-  
tention, & his brother beyng now pro-  
clained kyng, forthwith he saluted &  
honored

## X E R X E S.

Fol. 27.

honored hym as kyng and moreouer  
dyd sette the crowne vpon hys hedde  
Agayne Xerxes þ kyng for hys part  
gaue hym the nexte place vnto hym.  
Ye shal rede a lyke thynge of Jacob &  
Esau in the boke of Genesis.

Thys kyng beynge sore agreued  
wþ the Babiloniæs, bþcause they tray-  
torously shronke frō him, & renouiced  
hym for theyz lord: after he ones had  
brought them vnder agayne, forbade  
them to beare any more weapēs, and  
further comauanded they shulde syng  
at the lute & shalmies, kepe harlottes,  
haunt tauernes & alehouses and bse  
wyde & longe garmentes, to thintent  
that beynge molifyed & made effemi-  
nate wþt pleasures, they moughte  
nomore studye to fal awaie frō theyz  
lord. By this prudēt facte of a parūm  
& heþen prince we be taughte, what  
is the successe of delicate and voluptu-

D. iii. oure

## XERXES.

Quse lyuynge.

Whan he sawe al Hellesponte full of  
Chyppes, and all the see coostes and  
playnes of Abydon, fylled wryth men,  
he boasted hymselfe to be blessed and  
fortunate, þ he had so greate power  
at hys commaundement, and amone  
he wepte a good pace. Artabamus þ  
kynges vnde woderyng at so soldayn  
chaunge, asked the cause. Then xer-  
xes the kynge thus answereth.

Oh vncle, a right depe thought en-  
treth my mynde, how short mas lyfe  
is, syth of so passyngre greate a multi-  
tude of men that I nowe see, win an  
hundred yeares not one shalbe lefte a  
lyue. Undoubtedly þ mas wold thus  
consydre þ shortnes of hys tyme, and  
in what state God hath set hym here  
in earth, he wolde not runne so head-  
longe to all kyndes of myschyfes.

Thys

Thys Ferres inhat tyme he purposed to gyue battell to Grece, called together all the prynces of Aera & thus said vnto them. Lest I mough, i me to enterpryse this thinge of my owne private counsayle, I haue gathered you together, but I woll ye remeber that ye muste obeye me rather, then counsayle me. Thys oratio of Ferres is not here recounted, to thintente it shuld be folowed. For without doubt it is tyrannicall, and that two maner wayes, fyriste bycause he abused the assemblie of hys lordes for a colour, to cast a myste before mens eyes, making them beleue that al he dyd was done by thaduyse and counsayl of his lordes, second, that he wolde ventre vpon a matter so daungerouse to the hole people, beyng inforced rather of hys owne sensual lust, then induced by sage and wyse counsayle.

D. iiiij. 200hen

*xxiij* XER<sup>E</sup>S.

When thys king was vexed and almost put to the worse but of his hū-  
t<sup>t</sup>o<sup>t</sup> a cedemonians whete as he  
himselfe had myth hym a very great  
multytude of soldiours. He confessed  
himself deveyued in thys, that he tolde  
with hym many me, but fewe soldiours.  
He perceiued wel that it forsooth  
not so much howe many there be, as  
howe well assayed, pyked, and tryed  
men there be.

When the espyes of the Greces  
were taken in hys hoste, he woldie do  
the no maner harme at al, but more  
ouer bad them marke and biewe dis-  
sightly hys hole armye, whych thyng  
when they had done, he licenced them  
to departe wythout hurte of any per-  
sonne. An example of a synguler confi-  
dence and affyaunce in hym selfe and  
in hys power.

*xxvij*  
Xerxes

**C**Of kyng Artoreres wþt  
the longe hand.

**A**rtoreres the son of Xerxes  
surnamed wþt the longe  
hand bycause hys one hand  
was longer then thother, was boont  
to saye that it is more kynglyke to  
put to , than to take awey. Regalius  
est addere quam adimere. Meaning  
that it is more worthy for a prynce  
and ruler of the people , to augment  
the honour and riches of suche as he  
hath rule ouer, rather then to dimi-  
nyshe the same.

When Saribarzenes hys cham-  
berlayne begged a thing of hym, whi-  
che was scarce lawfull, and the kyng  
parcayed þ he was pronoked vnto  
it by one that promised him xxx. thou-  
sand eorunes of that countrey money  
for thobteyning of the sute, the kyng  
com-

## C Y R Y S.

cōmaūded his treasouroure to bring  
hym thyrtie thousande coynes called  
Darikes, which so sone as they were  
brought him, he gaue thē al to Satī  
barzanes, sayinge. Holde here o Satī  
barzanes. For whide I gyue the this  
I shall not be the pozer, but I shulde  
be the worser and the unrightuouse  
man, yf I shulde haue graunted the  
thyngē that thou demaundedst. The  
most noble and excellent kyng, had de  
vised, howe he myghte, neyther make  
fadde hys freende, nor deflecte from  
ryght and equytie.

## CYRUS THE YONGER.

 Cyrus þ yonger, what tyme  
he shuld pitche hisfeld ayenst  
hys enemyes, hys freende  
Clearchus couisallid him to kepehim  
selfe behynd the Macedonians, & not  
to cast himselfe in to the daunger of þ  
warres. What saiest thou clearchus

¶ the kyng. Dost thou comande me  
that where as I couette a kyngdom,  
I shulde shewe my self unworthy for  
a kyngdomme. ¶ Of Cresus.

¶ In þis time of Cyrus þis greate  
which was the fyrist kyng &  
monarche of þis Persians, of  
whom we haue heretofore sum what  
spoken, raigned the riche Cresus ouer  
the Lydians, & in þis fyrist part of Asia  
he warred ayenst kynge Cyrus, but  
Cyrus vanquished him, conquered  
his land, & toke him prisoner. Nowe,  
when Cresus sawe the souldours of  
Cyrus spoyleyng, brennyng, and ma-  
kyng hauocke of all that was in the  
citye whiche they hadde taken, he as-  
ked Cyrus what they dyde. Cyrus  
aunswered, marye they destroye thy  
citye, and spoyle thy goodes: No no,  
þis Cresus, soothynge here is nowe  
myne, it is thyne that they destroye,

These

## C R E S V S.

These wordes wytlyly spoken mos  
ued C yrus to calle backe hys sowles  
diours from spoyle.

But when by the comaunderement  
of Kynge Cyrus he shulde be burnt,  
euен when he shulde now goo to the  
fyre, he cryed out wyth a very lamen-  
table and weeping boyce, O Solon,  
Solon. Kynge Cyrus wonderynge  
what these wordes shuld meane, bad  
one of hys seruauntes aske hym, for  
what cause wyth so greate sorow, he  
cryed thus and named Solon. Then  
Cresus drawyng a great syghe euен  
from the botome of his hart aunswere  
red in thys wyse. Solon, sumtyme a-  
monges the Athenians was a very  
woyle man, vnto whom Jones when  
he was wyth me did shewe and exhi-  
bite moche kyndnes and worshyp. I  
shewed hym all my power and trea-  
sures, whiche doon I asked hym whe-  
ther

ther he thought that euer any aduersitie or misfortune couold happe vnto me, being furnyshed and fensed wyth such power and riches ayenst al chauces of fortune, or force of enemys. But to this, aunswered Solon, rebukyng me for my securitie and careles mind & said: No man in the woorlde slyng Cresus is so happye and fortunate in thys lief, that he can be called throughly & in euery parte blessed, as fore he dye, neither is there any man I assure the, be he never so mighty, but some aduersite may come vpō hym & ouerthowre hym or he be aware. But at that tyme trusshing alas reche lessly vpō my happy lucke & successe of thynges, I despised his wordes, nevther couolde I fere thys so excedynge a falle, as nowe I fynde. Wherefore bycause nowe fyrist I understande the sentece of Solon, therefore now afore my

## C R E S V S.

my deathe I named hym. And I do  
wysse all me in prosperitie not to be  
vnmyndful of misfortunes and cala-  
mities that maye chaunce, lest they  
becom ouer hawly by reason of their  
present felicitie; & gready to attempte  
thynges headyly þ by occasyon maye  
be their bter cōfusio. These thynges  
whē Cyrus þ king herd, he was not  
a little touched with pytie & clemencie  
towardes Cresus, & sayed, he wolle  
not herafter shew him selfe to hard b-  
pon Cresus, whiche was sometyme  
a ryght mightie kyng, for he remem-  
breth that he hymselfe also is a man,  
and that it mought chaunce hym to  
haue nedē of other mens ayde and  
mercye. After that, he commaundered  
Also Cresus to be brought vnto hym  
whome he enterteyned lyke a noble  
prynce and vsed hys aduryse and cou-  
saile in al his assayres & procedinges

Thys

Thys Cresus after he was taken prisoner of Cyrus, by this argument preferred peac before warres, that in tyme of peac, the sonnes be wont to burye the fathers, but in warres contrary wyse the fathers burye the sonnes.

### ¶ Of Amyntas and Alexander hys sone.

**A**yle þ Persians were a losse & had the chief empire and þ monarchie of the woorl they wente about also to subdue all Grece & Macedonye. But bicause god hath prefixed the certayne limites to euery kyngdome whiche can not be passed ouer, therfore þ kynges of þ Persians could never subdue unto theyr dominions neyther the Macedonians nor the Grekes. Nevertheles on a tyme the Persians sent theyr ambassadours unto Amyntas then kyng of Macedony

## A M Y N T A S.

Macedony and requyred him to yeld  
him vnto them. Kynge Amyntas fea-  
ryng the power of the Persians, bo-  
kuntarily in maner submittynge hym-  
self, promised to do what so euer they  
wolde haue him, and interteyned the  
Ambassadours wyth al kynd of hu-  
manitie. Now, when to the ambassa-  
dours desyre a solempne feaste was  
ordeyned, they requyred that for the  
furniture of the feaste certayne noble  
matrones & theyr daughters myght  
be brought thither. Amyntas durste  
denye them no thing but comauinded  
they shulde be brought to the feaste.  
So when the Persians had well fa-  
uoredly washed theyr throtes wyth  
wine, forgetting all honeste sobrietie  
they began to dally w<sup>t</sup> the Ladys so  
vnhamefastly, that Amyntas and  
the yonger kynge Alexander hys son  
were not a little abashed and very to  
see

se theyr shamefull demenours. Alexander desyred hys father for the reuerence of his age, that he wold depart from the banquet, and go to hys rest, saynge, that he wolde kepe them bas-  
sadors compayne. When he hadde thus conuayed awaie hys father, he pretended great myrrh, and suffered the Persians to dallye & sporete wyth the ladyes at theyr pleasure. At laste he desyred them they wolde ryse for a whyle, and lycense the ladyes to de-  
parte a lytle, for they shulde come in agayne forthwyth much more gorgi-  
ously arayed. The lordes of the Per-  
sians were very well cōtent herwith.  
In the meane season the yōge kynge caused a pyked sorte of yonge men that hadde good faces, to be decked lyke ladyes, and to retourne to the banquet, to whom he had gyuen in com-  
maundement, that euerye one shulde

E.i. haue

## SCILVRVS.

haue vnder hys clothes a swerde,  
wherwyth in the myddes of the day  
aunce they shulde kyll the Persians,  
whych thyng was done in dede. So  
of these yonge men the Persians were  
slayne euery one, and by this meanes  
was theyr knauerye greuously puny  
shed. Thys Alexander is nombrid a-  
monge the auncestours of Alexander  
the great.

## ¶ Of kynge Scilurus.



Cilurus kyng of the Syc  
thias hauyng foure score  
sonnes, when he laye on  
hys deade bed, called them  
all afore hym. And it indeeded a  
bounche of roddes to be brought vnto  
hym, whych forthwyth he delyues-  
ted syrste to one and then to an other  
to breake. When euery one of them re-  
fused it, bycause it seemed impossible,  
hymselfe toke in hys owne hande rod  
by

by rod and so easely brake them al, & monyshynge hys sonnes wþt these wordes: þf ye shall continue together in loue & concorde, so shall ye remayne stronge and invincible, but contrarie wþse þf ye dysseuer your selues by debate & sedition, so shall you be weake and easye to be baynquished.

## Gelo.

**G**elo kynge of Sicile at a certayne banquet when accordyng to þ guyse of the countrey the lute was carryed aboute and al the rest dyd synge at the lute in order, for that was amonge þm þt was counted a thyng of greate commendacion and honestye, whē it came to the Kynges course to playe vpon the lute, he commaunded hys horse to be brought into the banettyng house and forthwith he easely and lyghtelpe lepte vpon hym.

E.ij. Signis

## GELO.

Signyenge by thys hys doynge,  
that chyualrye is muche more princely  
and mete for a kynge, then to syng  
at the lute, albeit in very dede lutyng  
is an honest pastyme and mete for ge  
tymen, so that it be moderately vsed  
and be no impediment to ther exercyses  
of chyualrye.

Thys kynge on a tyme exacted  
money of hys comons, whom when  
he perceyued in a hurly burly for the  
same, and ready to make an insurrec  
tion, he thus sodaynly appeased, he  
sente them worde that he wolde but  
borowe the money that he requyred  
of them, for he wold restore it them a  
gayne wythin a certayne tyme. Thā  
they wyllingly gaue theyz money.  
By thys gentle sufferaunce and polle  
cie he brought about, that he wanted  
not money necessarie to hys warres,  
and neuertheles he had hys comons  
har.

harter fast vnto him. Whiche thinge  
brought to passe, þ he anone had the  
victorie ouer hys ennemyes, wher  
as peraduenture þf in that sodeyne tu  
multe and rore, he had continued to  
eracted of hys obstinate comons vn  
expedyetly the thynge þ had bene ne  
uerthelesse leful, he myght haue chaū  
ced soner in þ rage & furye of the peo  
ple, to haue bene destroyed of hys  
owne comons, then by hys comons to  
haue baynquyshed hys ennemyes.

Suche a thinge it is, otherwhyles to  
gyue place to a multytude, & by wylle  
dome to compasse that thinge, which  
by dyrecte meanes coulde not elles be  
brought aboute. Albeit in dede, thys  
kynge, when the warres were fynys  
ched, consyderynge the grete soule  
ryshynge of hys subiectes þ by  
contynuall warres and greate ex  
actiōs they had susteyned, he repayed

E. iii. them

## HIERON.

them theyr lone. Paule wylleth vs to  
rendre vnto all men that is due, to  
whome tribute, tribute, to whom cu-  
stome, custome, to whome feare,  
feare, to whom honour, honour. He  
byddeth vs be subiecte to oure prynce  
not onelye for feare of the prynces in-  
dignacion, but eten for conscience.  
And for thys cause he sayeth we paye  
trybutes. Thys I wryte to thintent  
we shuld paye our dueties wyllyngly  
to our prynce and obey hym as gods  
ministre, for so Paule calleth hym, to  
the terrible damnacion of the moost  
cursed Anabaptistes, whych at thys  
daye go aboute to plucke men frome  
theyr allegiaunce and due obedience  
vnto theyr prince.

## ¶ Of Hieron.

**H**eron which succeeded the for  
sayde Gelon in the kyngdome  
of

of Sicile, sayd that noman that free-  
lye spake hys mynde vnto hym was  
eyther importune or greuouse. But  
suche as blabbed out mens secretes,  
those he thoughte hurted them also  
vnto whome they blabbed them, for  
asmuch as we hate not only the that  
dysclose our couisayles, but also them  
that haue herde suche thynges as we  
wolde not haue knownen.

One vbrayed hym, þ hys breath  
dyd stynke. He comyneth home and  
chydeth hys wyfe, bycause she never  
shewed hym, that his mouth sauered  
Werely, & she, I thought that al men  
had sauered in lyke wyse. These wors-  
des declared an exeadyng great cha-  
sticie of the woman, whyche never  
in all her lyfe, had approched so nere  
vnto any man that she de feale  
the breath of hys mouthe, save only  
her husbande.

C.iii. Thys

## DEMETRVS.

Thys kynge also bycause in the  
quene hys wifes presence the poete  
Epicharmus spake certayne rybaw-  
douse wordes, set a fyne on the poe-  
tes head. Yf hethen princes thus pun-  
nyshē knauery and wanton wordes,  
what ought christians do, whych be  
expressely by Christes mouth threate-  
ned to yelde accomptes for euery ydle  
worde that procedeth forth of theys  
mouthes.

## Demetrius the sonne of Antigonus.

**K**yng demetrius was of such  
excedyng clemēcie, that whe-  
he had reconquered the Athe-  
nians whych sediciously had shrunke  
from hym, and perceyued they were  
welnere famyshed for default of corn  
he callyngh them togyther, in an open  
assembly

assemble graunted them frely a great quantitie of grayne. And when in hys spekyng of these thynges to the people, he chaunced to comit a barbarysne, pronouincyng a certayne word otherwyse, then it ought to haue ben pronounced, and one of thassemble interrupted hym in hys speakynge and shewed hym howe to pronounce that woorde ryghtly: Truly, q̄ he, for thys correction, I graunte you other fyftye thousande busihelles. I doubt in thys facte whether we maye meruayle at the greath benignitie of thys prynce towardes them whiche a lytle tofore were hys enneynyes, or rather at hys excedynge courtesye and ciuylitie whiche not onely toke in good parte that one of hys subiectes corrected hym in hys wordes, but also esteemed the same worthie of so great a rewarde.

Wher

## DEMOS THE NES.

When this kyng Demetrius had  
wonne the citie of Megara , and hys  
men of warre had dispoyled & made  
hauocke of all togither , accordynge  
to theyr maner, it was shewed hym  
that an excellent philosopher named  
Stilbon was amonges them. The  
kynge whiche euer had lernynge in  
hyghe pryce and admiracion , badde  
that þ philosopher shulde be brought  
forthe vnto hym. He came, the kyng  
him louingly receiued & after he had  
awhile wþt gentle communication  
interteyned him, he asked hym yf hys  
souldiours had taken anye of hys  
goodes from hym. Nomā, q̄ the phi-  
losopher, hath take away our goodes  
For I could espye nomā that dispoy-  
led vs of our lernynge and knowlege.  
Meanyng, that only the goodes of  
the mynd( which be the true goodes )  
be not subiect to þ violence of warres.

Demos

## C Demosthenes.



Emosthenes þ mosite  
famouse and excellent  
Oratour amonges  
the Atheniās, of whō  
in my former boke I  
haue made mention,  
on a certayne tyme whyle he was  
makyng an oration in the parlyament  
house amonges the commons  
of Athene, of mosite weyghtye thyn-  
ges belongyng to the common welth  
& perceyued that the people gaue no  
eare vnto him, but rather murmurēd  
ayenst hym to make him hold his peare  
he stynted of his oration and sayd he  
wold brefely telle the a newe pleasant  
and pratice tale. The people nowe be-  
gynnyng to lyfte vp theyr eates at-  
tentifely vnto hym: There was, & he  
a certaine yong man, which had hyred  
an asse, vpon whose backe he myght  
carpe

## DEMOS THE NES.

carye certayne stuffe from Athense to  
Megara. In hys iourney the heate  
of the daye beyng very feruent ( for it  
was in the middes of somer ) bycause  
he could fynd no shade vnder whiche  
he might defende hym selfe frome the  
brennyng heate of the sonne, he toke  
the fardelle downe of the asses backe  
and sittynge vnder the asse, by thys  
meanes couered hymselfe wyth the  
shadow. Which thyng when the Ha-  
keney man whiche did lette hym hys  
asse, espyed, ( for he went wyth him  
to brynge home hys asse agayne ) he  
wold in no wyse suffre hym, but pu-  
shed hym away from vnder the sha-  
dowe, saying he hyred not of hym hys  
asses shadow, but hys asse only. The  
other contented on the contrary syde,  
that forasmuche as the shadowe is a  
thyng so annexed & knyt to the bodye  
that it can not be seuered frome it, he  
ought

## DEMOSTHENES. Fol. 39

dought by hys bargayne to haue also  
the shadow. Thus betwen these two  
arose a very sharpe and bytter stryfe,  
in so moche that at lenght the mater  
came to strokēs gyuing, þ one stiffeley  
affirming that the asses shadow was  
not hyzed, the other as styffely aun-  
swerynge that the shadow also was  
hyzed. At laste they go to lawe togis-  
ther. When Demosthenes had spoke  
thys and had perceyued that the peo-  
ple nowe gaue good eare vnto hym,  
sodenly he beganne to departe out of  
the parliamēt house. The Athenians  
holdyng hym styl and desyering hym  
to tel vp the rest of hys tale, he smiled  
and maketh thē thys aunswere. And  
are ye so desperouse to heare of an  
asses shadow, and when I speake of  
ernest maters ye woll gyue no eare?  
Truly I wold wylshe that Christen  
men myghte not be lykened to these  
Athenians.

## DEMOSTHENES.

Athenias. The tales of Robyn hode,  
of Beues of Hampton, of syre Guy  
of warwyke wþþ suche other fables  
are greedily redde and red agayne.  
But the holy Byble of God, whiche  
createth of ernest maters, that is to  
wyt, of our belief in Chryste, of true  
repentaunce, of the worthy frutes  
of the same, of the difference betwene  
Gods lawe, and mans tradition, and  
of suche other thynges touchyng our  
gostly helth and saluaciō, we set lytle  
by, yea we discouragē men and wemen  
from readinge of it. If we begynne a  
lytle to talke of scripture, anone we  
be heretiques. But so long as we cō-  
mon De as in vmbra, of Robin good  
felowe, or of the Fayre we be good  
Chryslians.

Whē it was laied to his charge that  
he studiēd eloquēce unmeasurably, he  
thus auoyded thē. In þe I study elo-  
quence

DEMO S T H E N E S. Fol. 40

quence I declare þ I am vnder awe  
þ law, & þ I wol vse no extort power  
Contrariwyse they þ despice þ studie  
of eloquēce be cōmonly suche as loke  
to rule þ people perforce, & which go  
about not to persuade mē wō wordes  
but to cōpelle thē with s̄wordes. Assu  
redly, I am afrayed, lest amonges  
Christen men there be not a few whi  
che in Councelles & assemblies seke ra  
ther to inforce wō threttes and power  
thā with approued reasons to par  
suade other to agree vnto them.

The commons of Athēns on a  
lyme requyzed Demosthenes that  
he wolde accus: a certayne person,  
whiche thynge to do when he refu  
sed, the people beganne to crye out  
(as theyr custome is) ayenste hym  
as thoughē they wolde haue kylled  
hym. Then Demosthenes rysyng  
þp, thus began to speake vnto them.

## D E M O S T H E N E S.

A counsailour ye shall haue of me ( o  
ye men of Athens ) whether ye woll  
or not , but a sklaunderour ye shall  
not make me, though ye wolde. Here  
is to be noted the excedyng great sto,  
make & honest hart of Demosthenes  
whom the Commens of Athens (for  
in them at that tyme was the gouer-  
naunce ) could not bowe frō the path  
of iustice for all theyr manacies. And  
shall Chysten mens mouthes then  
be stopped frō professyng the trouthe  
or be inforced to speake vntrouthes  
for heuy lokes?

When Kyng Alexander of Mace-  
donye offered peac vnder thys con-  
dition vnto the Athenians , yf they  
wolde yeld vnto hym viij. citiens, as  
monges whom was Demosthenes,  
Demosthenes began to tell them a  
fable of the Wolfe, whiche vpon this  
condition offered peac to the shepe,

DEMOS THE NES. Fol. 41.

If they wold yelde vp the dogges, by  
the Wolfe he vnderstode Alexander,  
by the dogges those that then hadde  
charge of the peoples maters, by the  
shepe the commons of Athens. This  
tale of Demosthenes very witty stey-  
ed the Athenians to delyuer vp from  
them theyr wised couisaylours, which  
wyth theyr vigilancye and prudence  
micht chace awaie their enemies. Let  
this fable monysh comonalties what-  
so euer they be, to kepe euer amonges  
the same witty & sage Counsaylours  
agaynst all chaunces and stormes.

Thys moste eloquent Oratour in  
his youthe, when he fyriste shulde be-  
gynne to exercise the offyce of a com-  
mon counsaylour, was wonte to say  
to hys familiars, that knowynge  
wythin hym selfe howe great enuye,  
grudge, feare, sclaunder and daunger  
hangeth ouer hys hedde now appro-

F.i. ch yng

## DEMOS THE NES.

chynge to the ministracion of the comon wealth, yf it were in his election to chuse the one of the two , he wold rather runne to hys death, then go to speake in the parliament house or in iudiciall matters.

Demosthenes for hys hygh eloquence and wyte was I sayd, chosen of the people to be one of theyr Counsaylours, whiche offyce, consydering the nature of the people , he sayde he had leuer forbearre then beare . The respecte of God, the loue of a mannes countrey maye worke muche . But surely elles, this regard taken away, what man onles he were worse then mad, wold be a Counsaylour to a comonaltye or chiefe ruler, yf he myght chuse : yf he beare hym selfe a good man and upryght in al thynge s, hys counsaylle and procedadyng can not please the blynde & ignorant multy-  
tude,

DEMOSTHENES. Fol. 42.

tude, whose iudgemente is euer ouer-  
thwatt and crooked. If he be an euell  
dysposed man and careth neyther for  
god nor man (as many be) he shalbe  
hated & abhorred bothe of god & man  
And truly it is very harde to please a  
multitude, eyther wyth godlynes or  
wyth worldly policie & wytte, which  
thynges they knowe wel ynough that  
haue had therperience. I speake not  
thys to dysourage Christen officers  
and rulers from doynge theyr myni-  
stration, whiche is both godlye and  
gods owne ordinaunce, as Paule tes-  
tifyeth, but rather to conforte them  
in theyr callynge, remembryng, that  
the more troublis in a charge it is &  
subjecte to dyspleasures, enuyes, and  
grudgynges of the people, the more  
thanke it deserueth of hym that at  
length rewardeth all thynges done  
wyth a symple and pure eye.

F.ij. Cato

## CATO.

### ¶ Of Cato the sage.



Alto þ elder was wot  
to saye, that he had lea  
uer for a good tourne  
haue no rewarde: thā  
for an euel turne haue  
no punishment. Sig-

mifyenge, that nothyngē is more peris  
louse to a cōmon wealth , then impus  
nitie, whych always allureth mē to  
do worse and worse.

The same Cato also sayde, that he  
forgaue al mē that offended sauie him  
selfe. Nowe that man doth pardon  
and forgyue himselfe whych repēteth  
not him selfe of that he hath myſdone  
And agayne he taketh punyshmente  
of him selfe, which wyth diligence re-  
dresseth the thyngē that by negligēce  
was comynytted.

Adhortyng offycers and rulers to  
punysh offendours, & malefactours,  
he

he sayde, suche as myghte restrayne  
wycked doers and wolle not: ought  
to be stoned to death.

He sayde, he hated that souldyour  
which in walkyng moued his hādēss  
and in fyghtynge hys fete, and which  
louder rounted in tente, then cryed in  
felde. And that Capitayne or Ruler  
was starke naught whych could not  
rule hym selfe.

He sayde he loued rather those  
yongmen that blushed then y waxed  
pale, bycause blusshynge is token of  
an honest nature, but palenes not so.

He sayde that euerye man ought  
most to stande in awe of himselfe, by-  
cause no man can at any tymē depart  
from hymselfe. So shulde it come to  
passe, that what so euer we durst not  
do in presence of other, we wolde be  
abashed to do the same, when we be  
alone.

F. iiiij. When

## CATO.

Whan he sawe other Senatoires  
and lordes of Rome set vp gorgiouse  
ymages in memorie of them selues:  
I hadde leuer, sayeth he, that men  
chuld aske and maruayle at me, why  
Cato hathe no ymage set vp for hys  
memoriaille, then why he hath one.  
Sygnifyenge, that he had rather do  
worthy actes to thyntent in tyme co-  
mynge, men knowynge, that he des-  
serued an ymage to be erected in me-  
morie of hym, mought wonder why  
he hath none set vp in hys commen-  
dacion and memorie.

He admonyshed, such as be of great  
power to vse skantly theyr power,  
that they may vse it euer. Meanyng  
that power by clemencye and gentyl-  
nesse is made longe, by roughnes,  
shorte.

Suche as defrauded vertue of  
her due honoure, he sayde, take awaþ  
vertue

Vertue from youthe. Meanynge, by  
rewards and promocion yonge mes  
mindes be kindled vnto vertue whiche  
yf ye plucke awaie: anon vertue wol  
ware faynt and quale.

He sayde, a Magistrate or iudge  
oughte neyther to be prayed for good  
men , nor intreated for euell men.  
By thyghe meant , that it is a greate  
lacke in the iudges yf they muste be  
prayed to be indyfferente vnto good  
men sythe they ought of theirowne  
mere mocion fauour honest persones  
Rowe for vngryghteous persones a  
man to be a suter , it is a token per-  
chaunce of humanite, but a iudge to  
be intreated for such, surely is a part  
of a shrynker of iustice .

He sayde that iniurye althoughe  
it bryngeth no daunger to the worker  
of it, yet is it daungerous vniuersally  
to all men. Meanynge, that therem-

CATO. A.D.

ple of iniurie unpunyshed threatneth  
iniurie to euery man. For yf it were  
lawfull to do hurt without punyshement  
there shulde be no man sure frō  
the violence of the wycked and deuel  
lyshe personnes.

He sayde an angrye bodye dothe  
nothyng dyffer from a mad man but  
in the tariaunce of tymē. Signifyeng  
that wroathe is (as Horace the poete  
sayeth) a short frensye.

Suche he sayde as moderately &  
soberly coulde vse the auauncemente  
of fortune : be nothyng at all assaul-  
ted wyth the grudge or enuye of the  
people. For he sayde men enuye not vs  
but our godes wherwyth they se vs  
adourned and flowynge. Outwarde  
goodes be out of man, but the vyce of  
vsynge them proudly, is wythin man.

Suche as accustome them selues  
to be ernest in tryfles, he sayde shalbe  
in

in ernest matiers, trifelynge.

He blamed the cytizens, bycause they committed theyr offyces euer to all one personnes. for me thynke, sayde Cato, ye eyther lytle esteme the offyces of your citye, or els ye iuge few worthy to haue the. wherof the one was to iuge amisse of the publike power, the other to haue an euyl opynyon of the citizens.

He exhorted yong men, that those whiche were come vp to dignitie and promotion by indifferencie, good demeanours, prowesse & vertue: shulde not now fowly growe out of kynd & degedre vnto worse, but if they were come to worshyp by ambition and extorcions, they shulde nowe yet frame them selfes to a better kynde of lyfe. for so, sayd he, shuld it come to passe, that bothe they shulde increase theyr glorie, & these abolishe and weare out theyr

## CA TO.

theyr blottes wþ theyr well doynges.

Thys prudent Senatour Cato,  
the more he studyed and traueled for  
the weale of the citye of Rome , the  
more the vnthanfull Romanes ha-  
ted and spyted hym. Whiche thynge  
when he espyed , he sayde openlye to  
the people , that of hys enemyes he  
was therfore enuyed bycause he con-  
tinually rysyng euerye nyghte , and  
settyng asyde hys own priuate affai-  
res, traueled in the maters of the com-  
mon weale , notyng the ingratitude  
and vñthankfullnes of the people.  
Assuredlye thys is the nature of that  
beast af manye heddes I meane of  
the people , for so the Poete Horace  
calleth them not without cause. En-  
gland hathe at thys daye a Prynce  
incomparable Henry the eyght , she  
hath vpō his maiestye Counsaillours  
attendant not a fewe even the mooste  
prudent

prudent and graue parsonagies that could be pyked out of the realme to gyue holsom counsaile, she hathe bysshops, she hathe teachers a greate manye, both lerned and godly, yet her ingrate chyldern haue not refrayned from treasons, from sedicions, from both preueie and aperte grudges and furies, frō sklaundrouse reapportes, from blowyng abrode and brutynge of moste shamefull and detestable le synges & thynges never doon, spokē, nor yet ones thought vpon, as they were ymagined to haue been. In grate England. O eroked & paruerse generacyon. But I retourtne to my purpose.

This Cato very wyttly also said that fooles bryng more utiltie & profette unto wyse men, than wyse men to fooles. For the prudent and wyse personnes, whyle they sone espye the errours

## C A T O.

erroirs and misedemenors of fooles  
and eschue the same: they become the  
warter, but fooles not so, for the thyn-  
ges that they se wel doon of wisedome,  
they haue not the witte to folowe.

A certayne person whiche studyed  
for nothyng elles but to fare wel, co-  
ueted moch to be familiare wyth Ca-  
to. But Cato refused hym utterlye,  
sayinge he could not lyue wyth hym  
that sauored better in hys palate then  
in hys hart.

A louers mynd, he sayde, lyued in  
an others bodye, agreynge to the com-  
mo prouerbe that saith. Anima illie  
potius est, ubi amat quam ubi animat.  
The soule or mynd of man is rather  
there where it loueth, then where it  
lyueth.

Of thre thynges doon in all hys  
lyef he sayde he repented hym, fyrist,  
ylf he committed any hys secreates to  
a wo

a woman, second, yf to onye place he were carayed by water, whyther he moughte haue goon by lande. The thyrd, if any day had eskapyd him by negligence without frute.

Thys Cato for all he was one of the chiefest lordes of Rome, yet hys chief delite and pleasure was in husbandrye, in so moch that he wrote also bookes of husbandrye. For he sayde that of husbande men be engendred most stronge men, most hardy souldiours & parsonnes least replete wyth gyle & malice. And when he was demasid what gaynes was most certayne & best, he awnswered, to grease or pasture wel, what next, to pasture metely wel, what thyrd, to clothe wel what fourth, tyllage. Whyp, & one that stode by, what is it to gayne by vsaunce or lone of money? what is it & Cato, to kyll a man?

## C A T O.

A certayne person whiche rose erly  
in the mormynge and found his hose  
knawon and eaten of the ratten, being  
troubled with this syght, thinking it  
a pronosticatiō & tokē of some misfor-  
tune: He cometh to Cato to aske his  
cōsaile & to knowe of hym what euyl  
thys thyng portended and sygnified.  
Cato maketh hym thys aunsweare.  
Certes my frend, it is no monstruouse  
syght to se ratteſ eate mēſ hōſeſ, but  
yf thy hose had eaten the ratteſ that  
had been a monstruouse syght.

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I. M. A. S.

C. Printed at London by Rich:  
ard Banks.

Cum privilegio ad impri:  
mendum solum.

